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The Christian Socialist

Vol. III. No. 3. DANVILLE, ILLINOIS, FEBRUARY 1, 1906. Whole No. 43.

GIVING

FROM THE IRISH STANDARD

What do we give to each other
  Who meet on life's troubled way?
A tear, or a smile, or a helping hand,
A brave "God-speed" to the Fatherland
  Or merely a brief "Good-day?"

What do we give to each other?
  Do we guess at the hearts that ache
'Neath the smiling lips and the flippant speech?
There are hidden thorns on the path of each,
  There are burdens that well-nigh break.

What do we give to each other?
  Do we tender mere stones for bread,
Or living grain from God's garnered store?
Who borroweth hence may return for more,
  Till each hungry soul is fed.

But as we give to each other,
  Pray God that His love may flow
Through our pitying hearts to hearts that ache,
For loveless hands may no comfort take
  To the secrets haunts of woe.

The Religion of Labor

BY REV. HARVEY DEE BROWN, KENOSHA, WIS.

THE awakening consciousness of the working peoples which finds economic and political expression in the labor union and socialist movements is a most significant feature of our social life. But besides this it bears hiddenly wrapped up in itself religious realities of vital import. This religious element is for the most part unrecognized in the economic and political movements and yet is giving them an enthusiasm and confidence and sometimes a fidelity and beauty which reminds one of apostolic days.

This religious element in the life of labor is fundamentally Christian in spirit though clothed in the feelings and concepts generated by the industrial process rather than in the abstract ideas of the past. When it is recognized more fully there will doubtless be a religious as well as a political and economic expression of the awakening life of the working class.

Let us try to isolate in thought some of the elements inherent in the life of labor which are religious and Christian.

Labor under modern conditions puts the emphasis of life upon the will and feelings. The expenditure of energy and the discipline of labor tend to generate a center or fund of feeling—of personal and emotional consciousness—which comes to be the basis of life and control. It is in this center or feeling and consciousness that we shall find the religious elements of labor. A suggestive discussion of the effect of modern labor upon character may be found in the chapter on the "Cultural Incidence of the Machine Process" in Veblen's "Theory of Business Enterprise."

Three feelings of religious value at the heart of labor are the sense of selfgiving, the sense of oneness with all life and the sense of selfhood.

I. The worker gives his life. Not as a soldier does in battle, nor as a worker when his body is actually ground up in the machine, but in the sustained outgo of energy in attention and effort he puts his life into his work. All skilled workmen and many unskilled ones know what it is to lose themselves in their work so that their surroundings fade from consciousness and become but a fringe about them. All the energies of life become polarized in an outgoing tide of effort. The will projects itself and includes the machine also which seems to co-operate intelligently with its master.

From such hours he awakes as from a dream. He has forgotten himself. His ordinary personal consciousness has been in abeyance. He has not been asleep, however, but rather awake unto universal life-energy which has been using his mind and body to express itself through him. He has been in communion with God.

And for what purpose has he so yielded up his life, expended himself? It has been to supply human need and necessity, to furnish the race with food, clothing, shelter, tools, means of association and communication, works of art and the like. The immediate aim may have been wages for profit, but labor has a deeper purpose than these. Its chief aim is service. It must be socially useful or it is not labor.

In the labor process, then, we see a self-forgetful giving of oneself a pouring out of life energies in the supply of human need. Does not this suggest something in the religious history of man? Is not this exactly what Jesus of Nazareth was doing all his life and completed in divine greatness upon the cross of Calvary? Is not his cross the symbol always and everywhere of the self-forgetful giving of life for human need?

Is there not a vital union between the self-giving of the long years of labor at Nazareth and the teaching and self-giving of his public life? And can we not see the spiritual unity between the life in the carpenter's shop and the death on Calvary? When we can, we shall have a gospel for the mills and factories. These words of Peyton in his recent work on "Incarnation" are worthy of thought: "Our Lord passed into his baptism from the workshop of Nazareth and slowly there has dawned upon us the spirituality of common labor and the relation of it to the higher order of spirituality. There is no abruptness in the stages of life, each part is linked to another by a graduated spirituality. Christ redeemed his life by obedience to the law of labor and was equipped for the redemption of the world. Obedience to the law of labor is effacement of self, and self-sacrifice is the inner law of the cosmic process."

2. A sense of oneness with all life tends to appear at the heart of labor. To work side by side at common tasks, to come and go under the same circumstances, to submit to the same discipline of machine, factory or trade, to face common economic crises, to make collective demands and agreements,—all these are potent generators of conscious oneness among men. The words "Brother" and "Comrade" heard in workingmen's meetings rise naturally to the lips of him who has

> "Felt the brotherhood of labor, rising round him like a tide,
> Overflow his heart, and join him to the workers at his side."

This sense of oneness extends to the race which is served as well as to the comrades of labor. There is no surer way for one to grow into sympathetic union with others than by genuinely and successfully serving them. This the workers are doing for humanity. And because of this they tend inevitably toward a sense of racial solidarity. International sympathies and ideals are by no means exceptional among workingmen.

There is arising also a feeling of oneness with the tools and machinery which they use. This consciousness of unity with the tools which he uses, rising in the soul of labor, is becoming stronger than the conceptions of property right coming from the past. To the deepest insight the socialist political ideal arises in part at least from this sense of oneness between the workers and their machines and the racial life. It is the sense of oneness seeking social expression.

This sense of oneness has religious value. For it is not hard to find it expressed in the life of Jesus. When he declares that "The Kingdom of God is at hand" and "Ye all are brethren," and when he commands the sick to be well and the waves of Galilee to be still, is he not speaking from a conscious unity of his life with all life and things, of which we have a hint in the life of labor? In Jesus the sense of unity with all persons and things and of authority over and in them seems to have been permanent and instinctive and yet not entirely different in kind from that which in pain and tragedy is being inwrought in the soul of true labor.

3. The life of labor deepens the sense of selfhood. I do not know that this is the best word. I mean a spiritual poise, a falling back upon oneself and the inner resources for strength, enjoyment and inspiration. True the conditions of labor quite generally tend toward the destruction of selfhood rather than to its upbuilding but yet there is something in the labor process which has put selfhood enough in the working class to give them courage to arraign the industrial system of our time at the bar of justice and to condemn it. There is some selfhood in a class which can do this.

The truth is that while the conditions of labor tend to destroy selfhood, the labor process itself is distilling into the lives which economic injustice is impoverishing, a fibre and manhood of rich value. This character mounts up faster than the most onerous conditions can push it down and for that reason there is arising today a working people into whose strong hands the scepter of progress seems destined to pass. This selfhood is the spiritual dynamic of workingmen's movements and is a growing asset bulking larger with every sunset of industrial advance.

This quality is one which supremely characterized the life of Jesus. It enabled him to carry through his mission. It gave him the power and attractiveness of God. It shines out from his life as he stands firm amid accusations of treason, blasphemy, insanity and demon-possession. It reveals its divinity as it sustains him to the end and out into the endless. This consciousness in labor is a pledge of vast strength and fidelity and is elementally Christian.

These three qualities of self-giving, oneness with life, and selfhood are an inevitable precipitate falling into the soul of labor from

(*Continued on Page 8*)

Beautiful Deeds and Words.

EDITED BY MRS. ELLA CARR

C. H. McCarty of New Castle, Pa., sent for 475 copies of the Christian Socialist and twenty-five of Mr. Carr's lecture circulars. He writes: Rev. Charles M. Sheldon will speak here on Christian Socialism February 1st, and we will sprinkle the meeting with the above order.'' We trust the meeting was a grand success. They certainly know how to do things properly at New Castle. They are expecting to have Mr. Carr there on his tour east and they prepared the way for him in this manner and also advertised the Christian Socialist. This meeting will no doubt result in awakening many to study socialism and convert many others.

D. E. Crossley, secretary of the local at Clay Center, Kansas, ordered ten copies each issue of the C. S. He writes: ''I am also engaged in active church work and with the powerful weapon, the Christian Socialist, in my hands I can do more effective work for Christ and persecuted humanity.''

John H Walker of Westville, Ill., who is still attending the National Convention of the U. M. W. of A. at Indianapolis, has sent in nine more subscriptions to the C. S. He is on the scale committee or he would no doubt have sent us many more. He is intensely interested in the success of the Christian Socialist and ought to have more time to work for it. We very much appreciate the fact that the Mine Workers are taking an interest in this paper. We want all classes to read it for it will hasten the time when there will be no classes.

S. A. Hauser of Winston-Salem N. C. writes of the stirring speech comrade Debs made there January 25 and that Mother Jones is to be there February 9 and 10. He says ''The C. S. is taking root among our people and we want Comrade Carr to come south and preach some for us. We would give him a warm reception.'' He also enclosed two subscriptions. Our list of subscribers at Winston-Salem is steadily increasing.

Dr. H. S. McMaster of Dowagiac, Mich., and Dr. C. H. Reed, of Toledo, Ohio, have been keeping up a steady stream of subscriptions to the C. S. for a long time. They are both enthusiastic workers and we feel confident they will continue their efforts.

C. F. Nesbit of Washington, D. C., ordered one hundred copies of the C. S. and said ''you are giving the world a grand paper.''

Russell W. Porteous of Buffalo, N. Y. is an earnest worker for the Christian Socialist. About two weeks ago he ordered fifty copies of the Christian Socialist and this is what he writes concerning them: ''I received the bundle order of Christian Socialists on Sunday morning Jan. 21 and distributed the fifty in quick time and I guess by the interest and curiosity displayed by many in coming and asking for a copy, you should receive some subscriptions from this quarter. I was handed a subscription today. So I feel it has already proven that, though some of the comrades were opposed to my delivering literature on Christian Socialism, they were laboring under a false impression that the Christian Socialist was the same as something which was published in Germany some years ago and which did not aim in the right direction to help socialism.

But fortunately I believe that results of distributing those copies have already borne fruit; for I was speaking about having Comrade Carr lecture here in the spring and have received a response in the way of defraying expenses by a pledge of five dollars and aid in promoting interest enough which will justify us in undertaking a series of lectures and also have the promise if possible of an invitation to Comrade Carr to occupy the pulpit in a church in this city.''

Mr. Porteous concludes his letter with an order for one hundred more Christian Socialists to continue the good work which he has begun.

This letter is enough to arouse any amount of enthusiasm. We trust that many who have not yet made any effort to distribute this paper will take encouragement from this noble example and do likewise. What untold results may follow! Who can tell?

Rufus W. Weeks of Tarrytown, N. Y. writes about the Christian Socialist. ''I am enjoying reading the latest number, just to hand. I never get one with out being thankful and glad that such a paper—just such a paper—exists. The good it does is past counting.''

Mr. Weeks is one of the most loyal and generous supporters of the Christian Socialist and his words of appreciation give new inspiration and gladness in our labor of love.

The true Christian is the true citizen, lofty of purpose, resolute in endeavor, ready for a hero's deeds, but never looking down on his task because it is cast in the day of small things; scornful of baseness, awake to his own duties as well as to his rights, following the higher law with reverence, and in this world doing all that in him lies, so that when death comes he may feel that mankind is in some degree better because he has lived.—Theodore Roosevelt.

Mrs. Stokes Speakes

The question of ''Working Women's Wrongs'' was the subject yesterday afternoon at the ''people's meeting'' at the Baptist Church of the Epiphany Madison avenue and 64th street. The pastor of the church, the Rev. Dr. Madison C. Peters, presided. Mrs. Frederick Nathan, president of the Consumers' League, was among the speakers.

for sympathy and humanity on the lower East Side.

Mrs. Stokes said, in part:

''Blame is often placed on the working girl for finding no joy in her work; and as work of a high standard largely depends upon ability to enjoy doing the work, we also blame the working girl for the poor quality of the work she so commonly turns out. She is told to cultivate a cheerful disposition and to be a little more lighthearted, and all will then be well with both herself and her work.

''It is true enough that it is desirable to cultivate a happy and cheerful disposition, and to be a little more lighthearted, but having a cheerful disposition is one thing and being happy amid conditions under which the average girl works is quite another. To be happy where all is fair, just and good is an easy thing; to be happy where

Dr. Peters introduced Mrs. J. G. Phelps Stokes, formerly Miss injustice and wrong prevail is impossible, except in uncommon cases where temperamental qualities of the girl make the work pleasurable or at least tolerable.

''The average working girl's body and soul functions are not merely under constraint, but the conditions amid which she works are usually so unjust and so inimical to healthy growth and development of mind and body and spirit that instead of joyous acceptance of the conditions, or indifference to them, her whole being (if she is a girl of depth of feeling) cries out against their injustice.

''What the working girl needs is that attitude from people of wealth which will lead them to be utterly unwilling to receive benefits in the shape of dividends produced under conditions detrimental to the health and happiness and spiritual welfare of their factory and workshop sisters.

''On the shoulders of the employing and propertied classes lies the responsibility for perhaps nine-tenths of the wickedness into which working girls sometimes fall; just as on the shoulders of the same classes must lie nine-tenths of the responsibility for the weakened physiques and the impoverished constitutions which lead to the appalling prevalence of death from needless and preventable causes.

''A great deal of discontent is due, not merely to any specific actual wrongs, but to a rankling sense of injustice caused by the feeling of the absolute indifference of employers and other people that they deal with. I know that from my own experience of twelve years in a factory.

''People who draw dividends should make it their business to know where those dividends come from. Often only a few cents' difference in a divided may mean just the difference between justice to employes and complete indifference to their condition. I say that no rich person has a right to accept dividends without knowing something of the conditions out of which they spring. If Jesus were in our midst today, what would He say to such people? I don't want to preach, but there are women who wear diamonds, careless of where the money came from, when the cost of those diamonds means the misery of workingwomen. I don't know what Jesus would say to them, but I think I could guess.''

Mrs. Nathan, who still occupied a chair on the platform, put the first query to Mrs. Stokes, as follows: ''I would like to ask Mrs. Stokes if she does not know that the jewelry trade is one of those in which the best conditions prevail, and what would become of those people if we women were to refuse to wear jewelry?''

Mrs. Stokes replied: ''I DON'T OBJECT TO WOMEN WEARING JEWELRY WHEN THEY WORK FOR THE MONEY WITH WHICH THEY BUY IT. That is all I have to say.''

Just before the meeting was dismissed a man arose and said: ''I would like to ask Mrs. Stokes about her statement that the upper classes should be persuaded to show more consideration for the working classes. Doesn't she think it would be a great deal better to educate the working classes to demand their rights and insist upon having them?''

Mrs. Stokes replied: ''I believe that the working classes should be educated to know their rights, but I believe that a great deal more is being done along that line already than is being done to teach the wealthy people their own responsibilities.''

''Thou shalt not kill.'' Except by locked exits, subway explosions, adulterated food, slums, fire-damp, fast trains, sweat shops, in short in the regular course of trade.—Life.

A Sure Cure for Gout

Dr. William Osler recently recited a quaint old cure for gout: ''First, pick a handkerchief from the pocket of a spinster who never wished to wed; second, wash the handkerchief in an honest miller's pond; third, dry it on the hedge of a person who never was covetous; fourth, send it to the shop of a physician who never killed a patient; fifth, mark it with a lawyer's ink who never cheated a client, and, sixth, apply it hot, to the gout tormented part. A speedy cure must follow.''—New York Tribune.

THE CHRISTIAN SOCIALIST FELLOWSHIP

EDITED BY REV. LUCIEN V. RULE, GOSHEN, KY.

Tarrytown, N. Y.

Dear Comrade:—

Comrade Wells' letter is very suggestive and vital, and I must say I sympathize with both the types of organization he speaks of. But I do not think they need to clash. In any locality where the Christian Socialists think they can do most effective work by forming an independent church, by all means let them do so. But let them at the same time join the national fellowship which includes also comrades all over the country who feel they are doing best service by standing fast in the present churches. By this means the heroic "come-outers" will have the advantage of a wider and more strengthening fellowship than if the national society were confined to their one type.

Does not this view give a fair ground of union of the two parties? It would be the greatest of pities if they could not blend.

RUFUS W. WEEKS.

Ben, Va., January 23, 1906.

Editor Christian Socialist

Dearly Beloved:

What a divine leaven the Christian Socialist is in this ferment of the world. God forward you, and send you all his noblest seers. It is a distinction to have place in your columns with the prophets and poets who walk there erect and godlike. "I said ye are gods" and the era of universal brotherhood, when it arrives, will justify and emphasize this kinship to the heavens. Too long has the world seen the other side of our human nature, kinship to the earth;—"of the earth, earthy."

Fraternally yours,

B. C. Moomaw.

"THE JUNGLE"

Princeton, N. J., January 15, 1906.

Comrades:

In our last letter concerning "The Jungle" we said that a well known publishing house had offered to bring out the book, but that we were still holding onto the plan of keeping it in our own hands. Accordingly we wrote to them that, having received a sufficient number of orders (three thousand up to January 15th), we considered that we stood pledged to the Socialists to bring out the book ourselves. The publishing house replied by suggesting a plan which we should never have thought of ourselves—to take an edition of the book and put their imprint upon it, to be sold to the book-trade. As you will see, this was like eating our cake and having it. It gave us all we wanted in the way of safeguarding the book; and so we accepted it, and a contract has been signed.

There will be two editions of "The Jungle," identical in all respects, except that the one bearing the imprint of The Jungle Publishing Company will have the emblem of the Socialist party upon the cover. The two editions will be published simultaneously, and will be sold at the same prices. This will mean that the price of single copies of the book will have to be raised to $1.35, postpaid; but this will not be the disadvantage that it seems, for on the other hand we shall be able to offer it in quantities at prices lower than those already quoted. One of the things we had discovered in our brief publishing career was that it is slow and costly work filling orders for single copies of a book; and it seemed to us that except in a few cases there was no reason why the orders of Socialists should be so filled—that the obvious thing for the comrades to do Rose Pastor, a young woman whose name was a household word was to club together, and save themselves postage, and save us time in filling orders and wrapping books. The thing which we gained through our ability to stand out for our own terms, is, that the book may be sold to Socialist locals, clubs and agents (in quantities), at exactly the same prices that it is sold at wholesale to the book stores. What these prices will be we cannot tell until the cost of making the book is known; as soon as this has been determined, we will furnish them to those who send for them. In the meantime, "The Jungle" will be sold at $1.20, postpaid, until the 15th day of February next; the "Sustainers' Edition" being kept open until that date, for the benefit of those who have been taking orders for the book. No orders received by us later than that date can be filled for less than $1.35 per copy.

There was another concession of importance for which we stood out with the publishers. One year from the date of publication, we have the right to issue a thin-paper, paper-bound edition of the book, and there is to be no restriction as to the wholesale price at which we sell this edition. We intend to sell it at so close to cost that it will be possible for every workingman in the country to own a copy. A year seems a long way off; but it will pass, and there will be many more years to follow. Better than this we could not do, for a paper edition pays very little in any case, and all but stops the sale of the cloth edition; and a publisher will not spend his time and money pushing a book, unless he can have some time to make his profits. It is very rarely indeed that a paper edition of a popular novel is published within a year, and often it is never published at all. The time for the paper edition of "The Jungle" will fall some time in the early spring of 1907; but we shall make the announcement about Christmas time, so as to give you a chance to get your orders; and we shall make a try for something big, to open the eyes of the capitalist editors—let us say a quarter of a million copies, to see how it would sound!

The publishing house imposed one obligation upon us before they would consent to put their imprint upon "The Jungle"—which was that we should convince them that the book was, in substance and in detail, a TRUE book. Perhaps, maybe, when you read about all those Packingtown horrors—about the condemned hogs made into sausage, and the decayed and mouldy sausage ground over again—you smiled to yourself and said that it was excellent propaganda material, but of course it couldn't be true. That was the way the members of the firm felt—so they told me afterwards. One of them had sent the book out to be read by the editor of the largest newspaper in Chicago, and the editor had written back that I was the d——est liar in the United States. I gave them my evidenc. I told them what I had seen with my own eyes, and what had been told to me by others. I gave them the name of a Chicago physician who had been a city inspector of meat, and had discovered that the packers were clearing ten million dollars a year by selling the carcasses of condemned tubercular steers; and who had proposed that such carcasses should, when condemned, be treated with an injection of kerosene—and had been compelled to resign his position within a month. I showed them how Swift & Company had been indicted by the State of Pennsylvania for selling adulterated sausages, and had pleaded guilty in two cases, and been fined. I read them the laws of the United States, which had been written by the packers, in order to make possible the whole of the "condemned meat industry," about which I had told in "The Jungle." The upshot of it all was that they decided to send on their lawyer to make another investigation; and a week or two ago his report came in—to the effect that I had left the worst untold. So this subject is to be taken up by one of the big monthly magazines, and before it gets through there is going to be a scandal that will make the post-office and "land grab" disclosures read like Sunday school stories.

The plates are now completed, and the books are scheduled for publication on February 15th. All orders will be filled as promptly as possible in the order of their receipt.

"The Jungle," by Upton Sinclair, author of "Manassas," etc. Cloth, 12mo., 480 pages. Price $1.20 net, postpaid. Five copies (to one address), $5.50; 10 copies, $10; 25 copies, $23; 50 copies, $45; 100 copies, $80 (freight and express in all cases postpaid).

THE JUNGLE PUBLISHING COMPANY.

The Political Outlook in America

Extract from a letter of Rufus W. Weeks of New York to his friend F. W. Frankland in New Zealand

"As to the political—social outlook in this country—an immense change has taken place. The landslide towards socialism, which we have been looking for so many years, has begun. What nobody was telling the people a short four years ago, when we started our little Collectivist Society, all the magazines are telling them now; and the multitude seems to have an insatiate appetite for such preaching. The immense majorities for municipal ownership in Chicago; the incredible uprising of the voters against the Republican machine in Philadelphia; and last, the surprising vote for Hearst in New York City, show that the voting mass has become fluid at last, and ready to flow into new moulds. A real working-class movement must crystallize out of the confusion, within a few years; whether it will be in the form of the socialist party I doubt. I think the socialist group is too thorough-going, and too correct in theory, to be trusted by the working-class as actual leaders in the near future; however, whether they take Hearst or others as leaders, every step must be towards the goal of socialism; thank God for that again and again! Mine eyes behold His salvation—not here yet, but actually moving hitherward, at last.

"The Collectivist Society has surely been an element (though a small one) in the awakening. We have sent out our pamphlets to over 6,000 persons, all through the country, who had previously signified their willingness to read them; and we have had favorable responses from 1,600; and both numbers are steadily increasing. The meetings of the Society grow more enthusiastic; there were 142 at the dinner last week, who paid $1 apiece for the dinner and the speeches. The Society has a vigorous life of its own now.

"The Christian Socialist, and Comrade Carr, its editor, are my special interest now. The paper is getting a firm foothold; and he a hearing in the churches wherever he goes. Such a balance of enthusiasm and sanity as he shows is rare indeed, and makes a tool most fit for the Kingdom of God."

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NO BILLS FOLLOW THE CHRISTIAN SOCIALIST. If you get it REGULARLY, somebody has paid for it. When your subscription expires we will notify you.

OUR NAME

THE CHRISTIAN SOCIALIST has been duly christened and its divinely appropriate and dearly beloved name is recorded in heaven. That is, it is fixed. We have permitted a general discussion of the name in order to make clear the many reasons for having adopted it, not because there is any thought of changing it.

Among the Snowdrifts

(Editorial Itinerary)

A BLINDING snow-storm was raging as I boarded the train at Chicago for an all-night ride to Minneapolis and there the storm was worse. After lecturing at St. Paul and Minneapolis I started northward to fill dates extending to within a few miles of the Canadian border. Twenty degrees below zero doesn't terrify these northerners, but I thought it pretty cold.

At Cambridge we had an excellent meeting, and the next day they drove me ten miles through the snow-drifts—the roads not yet well-broken—to Bradford, where a packed school-house greeted me at night. The next day the drive was twenty miles to Maple Ridge and then five miles after the lecture, and five miles more the next morning to catch the train. On the whole this experience was very pleasant. The days were bright, and the comrades wrapped me up like a papoose, so that there was no suffering from cold; while the frequent danger of upsetting into the drifts when we had to pass other sleighs only added zest to the proceeding. The comrades who had charge of the meetings in this vicinity are Scandinavians, bright, well-informed and genial. Comrades Rosenquist, Judin, Ericksen and Stanius, especially, deserve great praise for their loyalty to the socialist cause. The high opinion I had formerly gained in Utah of the intelligence and worth of the Scandinavian people was confirmed and strengthened by the conduct of these comrades who are wisely and bravely pushing socialism throughout our northern borderland. They live simply, sometimes in a one-room house with a large family of blue-eyed, sunny-haired bairns, but their minds and hearts are open toward the dawn and they are doing what they can to hasten the glorious noontide of plenty and peace for all.

At Wrenshall I found American people wholly after my own heart. Comrades Kelly, Linn and Prof. Kirkpatrick, with their charming wives, made me so completely at home and supplied all my needs so delightfully—including music and comradeship—that I wanted to tabernacle there indefinitely; but the morning train carried me away to Carlton where I had to deliver the revolutionary message again. Here Comrades Peters, MacFarlane, Brower and Dr. Watkins keep the ball rolling in the right direction.

At Two Harbors, on the northern shore of Lake Superior I stayed two days, delivering "The Failure of Capitalism" on Saturday night and "Christian Socialism" on Sunday afternoon to large audiences. The movement here is very strong. A number of able, earnest men, who seem to have the confidence of the citizens generally, are active and fearless, among them Comrades Rose, Dr. Pearson and others.

Among the most enjoyable of my experiences was at Ely in the extreme northern part of the state, where I spoke two nights and was entertained in the home of Dr. A. F. Tanner, a Finnlander. The house itself, built for both home and hospital, has perhaps 50 rooms. My room, upon the third floor of the tower, overlooked the Long lake and the Iron Range hills. The view must be superb in summer. The sitting room on the second floor, also in the tower, is a large, circular room with nine windows which give one an outdoor impression; and a grand piano, beautiful plants and commodius furniture add to the sense of comfort and delight. The family, consisting of the talented, gracious wife, who shows distinct signs of Swedish blood, and five lively and promising little Finns, placed me under great obligations by their cordial, unaffected courtesy and charming, old-world hospitality. Dr. Tanner is a post-graduate of the University of Helsingfors, the beautiful capital and largest city of Finland, and also took special work in the University of Minnesota. He has the honor of having started the first socialist paper in the Finnish language in all the world and of having organized the first Finnish socialist society in America. And it appears that, largely through his influence, the Finns are the most generally organized of any foreign population of America in proportion to their numbers. More than half of the members of the Socialist party of Minnesota are Finns.

It was my first personal touch with the Finnish people, who are an Asiatic (Mongolian) race (similar to the Japanese) who overran eastern Europe in the early centuries and have been gradually driven into their present country north of St. Petersburg. They are a sturdy, democratic people, and it seems significant, even amusing, that the Tzar, so soon after being made painfully aware of the valor of the Japs, should restore the ancient constitution to their Finnish cousins, while denying one to his own people! Evidently he has had enough Mongolian troubles for awhile and does not wish the Finns to take the warpath just now.

The culture, wisdom, graciousness and loyalty of Dr. Tanner and other Finnish comrades pleased me much.

The Steel Trust, through the railroad and iron industries, has Minnesota by the throat, especially in the northern part, and, through its servile, purchased editors, does much to misrepresent and hinder our work. At Ely and Hibbing the capitalist editors play hard upon race prejudice and try to inflame the people against socialism because so many Finns belong to the branches. But they defeat their own purpose by thus causing the Finns to give more favorable attention to socialism and disgusting the American population which now sees through this thin mask. At Hibbing our leading American worker, comrade Peterson, is scandalously abused by the purchased press as an idle, worthless drunkard, when in fact he is an industrious printer, running his own shop, a total abstainer from all intoxicating drinks and was until recently an active worker in the Prohibition party. He goes calmly on doing his duty fearlessly in spite of this provoking misrepresentation which he knows will do no permanent harm. English branches were organized at Carlton, Ely and Hibbing.

This has been a remarkably mild winter in Minnesota. Snow everywhere, constant sleighing, but very little extreme cold so far. The Northmen are having a fine time with their skis (pronounced skeese.) The ski is a piece of thin, tough wood about four inches wide and six feet long, turned up in front like a skate. One is fastened to each foot and by means of one or two sticks, the ski runner can make great speed over the unbroken snow and, from a hill, can jump more than 100 feet. There are ski clubs at Duluth, Red Wing, Two Harbors and Minneapolis which frequently contest for speed and the long jump. The children of Northern Minnesota scorn the small sled. They play on skis, upon which they coast down hill like a flash and shamble uphill without difficulty. The skis come from Norway where even the soldiers sometimes use them for traveling across country in winter.—E. E. C.

SOCIALISM A PEACE POWER

The following has been unanimously adopted by the National Committee of the Socialist Party of the United States of America:

ATTITUDE OF THE SOCIALIST PARTY IN THE EVENT OF THE PROSPECTS OF WAR

"As soon as a situation shall be presented which, openly or secretly, may give rise to an apprehension of a conflict between two or more governments, and render a war between them possible or probable, the socialist parties of the countries concerned should at once and upon the invitation of the International Socialist Bureau, enter into direct communications with a view to determine upon a concerted mode of action on the part of the socialists and workingmen of the interested countries, in order to prevent the war.

At the same time the parties of the other countries should be advised by the secretary of the Bureau, and a meeting of the International Socialist Bureau shall be held as soon thereafter as possible for the purpose of devising the most appropriate measures to be taken by the entire international socialist movement, and the organized working class to prevent the war."

It may be asked, "How can the socialists prevent war?" In reply we cite the instance of the sudden abandonment of war-bluster between Sweden and Norway when the socialists and union labor men declared a UNIVERSAL STRIKE to begin on the day that war should be declared between the two countries. When the wheels of industry stop, war must cease also. Workmen are tired of killing each other for the pleasure of kings. Emperor William should take notice.

The Russian Revolution

THE origin of the Slav race yet lies wrapped in mystery. The numerous and complex lines of that marvelous migration of Asiatic and European races, which took place during the first ten centuries of the Christian era, have never been fully untangled by the historian. During the sixth and seventh centuries , the Finns, a Mongolian race from Asia, closely akin to the Chinese and Japanese, occupied the southern part of what is now Russia, from which they were driven by the Tartars, another Asiatic race, who established the Hozar kingdom in southeastern Russia.

The Slavs seemed to have made their first historic appearance in central Europe near the Carpathian mountains, from which they spread into Poland and central Russia,—the Poles and Russians both being of the Slavonic race. This race was not naturally aggressive in wars of conquest, but, as the Emperor Maurikins declared, "they loved liberty, could not bear despotic rulers and were not easily brought to subjection."

Procopius declared also the Slavs were extremely democratic from the earliest period and discussed all their wants in a popular assembly. This popular assembly was called the FOLK MOTE, or meeting of the people, and was also in use by the ancient Finns and Swedes with whom the Slavs later became so largely mixed. By a general folkmote the Finns, Slavs and Swedes of central Russia, who appeared unable to agree upon a ruler from among themselves, asked a Swedish prince named Rurick the Russ to come and be their king. From this prince and his obscure tribe which followed the Russian nation seems to have received its name.

Four hundred years ago modern Russia in Europe was composed of more than twenty independent kingdoms and principalities of which Moscow was chief, and within the next hundred years Moscow had, by a series of brief, brilliant, bloody wars and the skillful duplicity of statecraft, absorbed most of these small principalities; and by the close of the 17th century Peter The Great had completed this process of "benevolent assimilation" and modern Russia arose a giant among the nations.

By the close of the 18th century Russia had made such vast progress as a political and military power that she had only three great world rivals, Germany, England and the United States of America. Her Court was the most brilliant in Europe; her upper classes were wealthy cultured arrogantly aristocratic and tyrannical; her army was the nightmare of all Europe and Asia; but THE MASSES OF HER PEOPLE WERE NEGLECTED, ROBBED, POOR, MISERABLE and OPPRESSED beyond the power of Americans to imagine.

The rapid territorial expansion of Russia has been wholly unprecedented in the history of the world, except by Spain in the 16th century and by Great Britain ever since. She possesses the larger part of Europe and all of northern Asia; and if her people were united under a just and prosperous administration they would become second to none as a world-power in peace or war. But the Russian government has wholly neglected the people; no attempt has been made, until the last few years, to develop the country. Upon robbery at home and abroad she has depended for the support of her government, the nobles and the rich. The historian Von Der Bruggin, truly says: "Statecraft has but this one aim in view, to serve the people; and all political development but this one purpose, to help the masses by whose strength it is borne." and by this standard, with all her outward power, the Russian government has been the most dismal failure of the ages and her misgovernment the greatest of all political crimes.

After the conquest of Warsaw in 1824 Tzar Alexander said: "Honor and glory we have not lacked; but when I consider how little has been done for the country itself, the thought of it lies upon my heart like a hundred weight."

Up to the year 1861, when Alexander II freed the serfs, the land of Russia belonged to the people, but the people belonged to the nobles. The country was undeveloped; farming was done only in a crude and limited way; but, on the whole, the people were much better cared for then than now. Gaining freedom from serfdom, they lost access to most of their lands, and the richest land was retained by the nobles. In the midst of their bewilderment growing out of the sudden changes, the government gave them no help. They were left to the mercy of exploiters and tyrants as the Republican party deserted the freedmen of the south after our re-construction period. The small amount of land they held was not sufficient; and it was not given to them in a genuine communistic manner, but to INDIVIDUALS; the taxes being assessed against the community if the individual failed to pay.

For instance, Ivan Petofski received twenty acres of land at the division in 1861. This land was divided among his four sons and six daughters,—each receiving two acres. Now these two acres are not in a square, but in long narrow strips through the field; and as some sell and another generation divides the inheritance, the land is cut up into narrow strips two and three feet wide, sometimes only room for a single furrow down the long field. Thus there can be no independent farming. All must sow the same kind of seed in the same section; and, as they have no true communism and do not farm in a true communistic way, there is no hope of real success.

Up to 1890, there were no factories worthy of the name and few railroads and the people had no means of production but their scanty lands, therefore they were frightfully poor, and the TAXES literally ate them up.

The nobles, who have the most of the land, rent it to the peasants at exorbitant prices and, refusing to pay their own taxes like the "nobles" of America, leave the frightful burden of government support largely upon the poor people.

The "home" of the average Russian peasant is worse than many Americans can believe. I speak on authority of Von Der Bruggin, Joubert, and others. The house is often a hut of one room. No bed but the straw on the earthen floor and no chairs. It is partially heated by a brick stove or oven, on top of which each member of the family lies down by turns to warm and then goes back to freeze in the straw while another gets on the stove. When lighted at all, it is lighted by a small dim, ill-smelling oil lamp. They lack food, clothes and fuel; yet in a single room hovel like this will live grandfather and grandmother, sons and daughters with their wives, husbands and children, often ten and sixteen in a single room, and here children are conceived and born and brought up,—although half of them fortunately, die in infancy. I say fortunately, for so it is, and so the parents often feel; for such extreme poverty will destroy even mother love and cause the mother to wish her child would die; and she often neglects it till it does die.

In the midst of this horror of poverty and misery the soldiers come at the command of the government and are quartered on the poor family. This not only makes their poverty more terrible, but with no privacy—all in one room—sexular virtue is well nigh impossible and the soldiers make the people afraid to refuse them, they leave a train of illegitimate children in their wake and a plague of the most loathsome and terrible sexular diseases with which most armies are cursed. Against this imposition and debauchery of the soldiers the peasants are almost helpless,—often entirely so; for it is in the power of the soldiers, especially their officers, to have the poor peasant flogged nigh to death, imprisoned or sent to Siberia without the semblance of a trial or proof of any treason against the government. A mere complaint by soldiers or officers is enough.

This appalling poverty is further increased by the cruelties of the church. When a child is born it must be baptized and a large fee must be paid to the village pope or priest. When a member of the family dies certain death and burial rites must be paid for. No matter if the poor people do not wish to have these rites performed, church and state are united in Russia and the fee must be paid if it takes the last pig, horse or cow and leaves the family to starve. Thus the glittering pageant of power, culture and luxury reveled in by the upper classes of Russia treads the people under foot in a mire of ignorance, want and misery worse than is known elsewhere in all the world. And the people are coming to hate both state and church with an intensity that can only express itself in vast social upheavals.

Into this inferno of want, ignorance, misery and degradation, many thousands of college-bred men, princes, nobles and rich, the cream of Russian intelligence and character, have thrown themselves as teachers and agitators within the last thirty years, at the peril of their lives. They have had to work in secret. Thousands of them have been flogged to death, imprisoned in foul and deadly prisons; banished to Siberia or shot. It is a gruesome and damning Russian jest that the brains of the Empire dwell in Siberian exile. As a result of this divine, self-sacrificing work the seeds of revolution have been sown everywhere and the people are now demanding the complete overthrow of the autocracy and beaurocracy and the establishment of a constitutional government with a universal, equal and secret ballot.—E. E. C.

Semi-Barbarous Georgia Wants Child Labor

An article in last week's Charities has the following:

"Georgia has again furnished the annual demonstration of the truth that her civilization stands somewhat lower than that of England a century ago. Georgia has once more cast her annual vote against affording any protection whatever to the tiny children in her cotton mills. For another year it will remain legal for little girls five and six years of age to work throughout the night, eleven hours, whenever it may prove profitable to the mills to work night shifts.

"Year after year Georgia rejects a bill which would, if enacted, prohibit all work in cotton mills to children under the age of ten years. Sir Robert Peel's bill of 1802 is still in advance of public opinion in Georgia. Lord Shaftesbury's bill of 1842 is still too merciful for the people of that state. Compared with Georgia, Alabama (where little girls may work in mills eight hours at night on reaching the thirteenth birthday), is a modern and enlightened state. Compared with Georgia, South Carolina (where children of ten years may work in mills in the summer provided that some time during the year they have attended some school throughout four months) appears well forward in the ranks of the enlightened. Compared with Georgia, Russia (where no child under the age of twelve years may be employed in any mill), appears tender in its care of childhood.

"This action of Georgia is deliberate. It is taken, year after year, at the close of long debates in the senate. It is by the vote of twenty-three senators that the year 1905 is placed in the black list of years in which Georgia advisedly sacrifices her little boys and girls to the greed of her manufacturers.

"The disfranchised black men of Georgia may well feel a certain satisfaction that it is only the white children who are employed in the cotton mills."—Exchange.

Five subscription cards for $2.00 is the price of our paper to our workers.

ITEMS FROM EVERYWHERE

EDITED BY GEO. H. STROBELL

A HYMN OF ACTION

(By John Hay).

(Dr. Lyman Abbott recently read this poem in Plymouth Church, Brooklyn, Sunday, April 2. The lines were written many years ago and, by permission, incorporated in the Plymouth collection of hymns).

Not in dumb resignation, we lift our hands on high;
Not like the nerveless fatalist, content to do and die.
Our faith springs like the eagle's, who soars to meet the sun,
And cries exulting unto Thee, "O Lord, Thy will be done."

When tyrant feet are trampling upon the common weal,
Thou dost not bid us bend and writhe beneath the iron heel.
In Thy name we assert our right by sword or tongue or pen,
And even the headsman's axe may flash Thy message unto men.
Thy will! It bids the weak be strong; it bids the strong be just;
No lips to fawn, no hand to beg, no brow to seek the dust.
Whenever man oppresses men beneath the liberal sun,
O Lord, be there: Thine arm made bare, Thy righteous will be done.

THE ON-COMING ARMY.

There's an army that is gathering
Its forces, far and wide,
An endless chain of thinkers
Whom the thoughtless now deride.

Their greeting word is "comrade,"
And with one accord proclaim
The rule of gold will soon be o'er—
That brotherhood will reign.

In America they're marching—
Five hundred thousand strong.
New recruits enlist by thousands,
So the time will not be long.

As patriots they all adore
Their country's woods and hills,
Its system of corruption scorn;
But love its rocks and rills.

Their tiny weapons shed no blood,
But mighty power wield;
That power is the ballot,
The voting booth their shield.

Awake to arms! ye toilers
Who get but crust and bone,
And haste to use this weapon
Which gives you back your own.

Your boasted freedom is a myth,
You're nothing but a slave
Unless you use this weapon
Which the constitution gave.

Go cast your ballot for yourself,
Assert your mighty power
By voting with the Socialists
For freedom from this hour.

The mighty hosts are gathering
Their forces far and wide,
And they will "turn the rascals out"
And let the people ride.

G. D. JONES,
Springville, N. Y.

"Justified by conditions long existing in the ranks of organized labor, demanded as a protest against the prostitution of labor organizations to the foul purposes of capitalists, consciously committed to and glorying in a revolutionary movement, and inspired by the task which lies before us, "The Industrial Worker" enters the world struggle between organized gluttony and its outraged and dispossessed victims, solely in behalf of the latter. We call upon the working class to organize, on both the economic and political field, and take all that by its skill and toil and ingenuity and sacrifice it brings into existence. With firm conviction in the justice of our cause, grounded as it is in the welfare and the aspirations of the working class, we begin our work with supreme confidence in the ultimate triumph of the principles and form of organization for which we contend. Our cause is that of the undermost man; his cause is ours. It is the paramount cause in the world today. Thrones totter and empires tremble in its presence. Labor is risen. All other causes are subordinate. Its rise means the overthrow of privilege—the end of capitalist industry."

With these words comes to our exchange table "The Industrial Worker," the new organ of the organization launched last June at Chicago. It is a bright, plainly printed journal of sixteen pages. Its chief editor is A. S. Edwards and the place of publication, Joliet, Ill. As "The Industrial Workers of the World" are claimed to number already over one hundred thousand, it should have plenty of subscribers coming. There is no question but that it represents the coming form of labor organization; and yet our partiality toward one form of organization should not make us unjust to another existing form, each will live to some purpose in the changing order, and neither will be as important to the workers as a united, invincible, political Socialist Party.

In sympathy with the request of the International Socialist Bureau and the national executive committee, the anniversary of "Bloody Sunday," Jan. 22, 1905, was observed by the Socialist organizations in the United States. Meetings were held and in many large cities funereal parades took place. Efforts were made to collect funds and everywhere the comrades and sympathizers responded promptly and generously to the Russian revolutionary fund.

Contributions should be sent and drafts and orders made payable to Dr. S. Ingerman, treasurer, 121 E. One Hundred and Twelfth street, New York.

By a recent referendum in the state of Wisconsin, the due stamp system has been adopted, and stamps have been secured.

We are pleased to announce that the Social Democratic Herald of Milwaukee has just installed a fast printing machine, a linotype, and moved into an office of its own. Heretofore it was printed in a capitalist office.

Dr. Samuel McCune Lindsay, secretary of the national child labor committee, says in his annual report: "At least 2,000,000 children under sixteen years of age in the United States are employed for wages, most of whom ought to be in school. Child labor laws lack uniformity in different states, and many of them are only crude beginnings at legislation; nearly all are poorly enforced. Several states and territories have no legal protection for children."

A consolidation of gigantic proportions has taken place in and around New York City. It is said to bring under practically a single control, dominated by August Belmont, the entire traction system of Manhattan. This consolidation is reported as meaning that—Belmont accomplishes his long cherished plan of placing under one management railways whose total capital stock and bonded indebtedness are largely in excess of $450,000,000; that in the hands of one man has been placed the management of every means of local transportation in Manhattan borough; that all competition has been destroyed; that there will be but one bidder for the thirty odd subways that are planned to better the conditions of interborough travel in the greater city; that for all improvements in rapid transit, for transfer privileges, for safety in travel, for cheaper fares, more comfortable cars, better schedules, quicker time, the people of New York can look to but one man—August Belmont; that Belmont will have under his control an army of more than 100,000 employes.

The interests identified with Belmont are said to be the Pennsylvania railroad and the New York & New Jersey Tunnel Company, the former controlling the Public Service Company of New Jersey. It is even hinted that this is but the beginning of the plan which contemplates a single management for territory covering parts of four states.

Referring to the movement to call a Socialist party National Convention this year, St. Louis "Labor" expresses my ideas as follows:

"We cannot enthuse for the projected convention for several reasons. In the first place there is the extraordinary expense which is attached and secondly we can see no real need of a convention.

"No doubt resolutions will be adopted at more than one state convention dealing with important matters. These resolutions can then form a basis for discussion between the holding of the state conventions for 1906 and the regular party convention of 1908. By holding a national convention this year we would not accomplish very much, but waste time and money, and at the same time might easily detract from the success of the regular convention to be held in 1908.

"Let us dispense with the national committee's meeting for 1906 and also with a special convention; for both of which there is no imperative need."

On the last trip of the Cunard steamer Lucania across the water, a few Socialists aboard held Socialist meetings among the third-class passengers. At the first meeting 150 were present; at the second meeting 300—all the dining hall would admit. Speeches were made in English, Russian, Polish, Yiddish, Norwegian and German Great interest was taken, and it was a revelation to many. Resolutions declaring for the Socialist republic were passed unanimously. Thus, even out on the wide ocean, the propaganda goes on and appeals equally to all people, all tongues and all classes.

"The transformation of scattered private property, arising from individual labor, into capitalist private property, is, naturally, a process incomparably more protracted, violent and difficult than the transformation of capitalistic private property, already practically resting on socialized production, into socialized property. In the former case, we had the expropriation of the mass of the people by a few usurpers; in the latter we have the expropriation of a few usurpers by the mass of the people."—Karl Marx.

Although news reports from Japan are meagre, reading between the lines of a Tokio labor paper, a portion of which is printed in English, the indications are that Japan is facing an unemployed labor crisis like that in England, which may develop into a second Russian revolution. Altogether, some 700,000 persons are now out of employment, as a result of the war being brought to an end. If prompt measures are not taken for finding work for these people, there is dread that they may become a dangerous element, both socially and politically.—Cleveland Citizen.

"Bebel—Buelow," the title of so many German newspaper articles during the Reichstag session, is one of the best evidences of the position occupied in German public life by the acknowledged leader of the Social Democratic party. This rhetorical duel between the leader of the "men who possess nothing," as the German Socialists call themselves, and the Kaiser's highest official, has become one of the great features of the Reichstag debates. The news that "Bebel will speak tomorrow" fills all the galleries of the house, and "Bebel spricht" (Bebel is speaking) is one of the few messages that bring the members of every party to their places.

"One ministerial appointment we view with supreme satisfaction. It is doubtful if any one of Mr. John Burn's warmest friends is more gratified by his accession to office than we are. At last our condemnation of his betrayal of his class stands fully and clearly justified by this crowning act of treachery. Brazenly and unashamed, he puts the seal upon his treason, and accepts the reward of his recreancy. As a 'labor leader,' John's career has closed with his acceptance of the handsome Judas bribe his Liberal paymasters have now given him."—London "Justice."

The London Municipal Journal says that all the municipal telephone enterprises in England are now paying returns on their investment, even though they are charging only about half the rates of private companies. And yet there are many people in this country who believe public ownership impracticable and dangerous.

The Milwaukee Social-Democrats are now taking a referendum on the candidates to be placed upon their city ticket, including mayor, comptroller, treasurer and city attorney. The new primary law of Wisconsin requires the nomination of all candidates in primaries and makes it possible for the old parties to run in their candidates on the Social-Democratic ticket. Our referendum, although of course it has no legal force, is intended to obviate the danger of our party being overpowered at the primaries. The candidates selected by the referendum party vote will be the only ones for whom the party will get out nomination papers, and will be the ones voted for at the primaries by all Social-Democrats. Thus, instead of a split Social-Democratic vote, our party will present a solid front at the primaries, which will prevent all trickery on the part of the capitalist politicians.

THE INTERCOLLEGIATE SOCIETY.

The Intercollegiate Socialist Society reports that its efforts have been meeting with cordial response from college students. Several important meetings have been held. At Cambridge, Jack London spoke, the meeting being under the direction of the Harvard Union. About twelve hundred students attended, and the work of forming a study chapter is now under way at Harvard.

On the evening of January 19th next the society will hold a meeting at Grand Central Palace, for the students of New York and Brooklyn. J. G. Phelps Stokes will preside, and Jack London will speak, for the first time in New York. His subject will be "The Coming Crisis."

Numerous persons have written to the Society, explaining that they do not join because they cannot afford the dues. There are doubtless others who have not written for the same reason. There are many ways in which our work can be helped, by those who cannot contribute money; and the Society has a provision in its constitution for non-dues-paying members. We ought to have on our lists the name of every person who is interested in our work. At present, for instance, we are working out a plan to edit a College Students' Edition of several of the Socialist papers, and to raise a fund to place a copy in the hands of every college and high school student in the country. We must have some one in every institution to distribute these.

UPTON SINCLAIR, Corresponding Secretary.

Five subscription cards for $2.00 is the price of our paper to our workers.

THE SUNDAY SCHOOL

EDITED BY REV. FREDERICK G. STRICKLAND

Lesson for Feb. 4, 1906, Matt. 4:1-11.

THE TEMPTATION OF JESUS

The Temptation Was Real

The heterodox commentaries doubt this entire circumstance. The orthodox people believe it was literal, but declare, "Jesus was not tried because God wanted to see if he could stand against temptation, but that his example might help us."

This humble commentator affirms that the temptation of Jesus was real. How could His example help us if He were not "tempted in all points like as we are"? Every great soul must struggle with the same temptation with which Christ wrestled. This temptation is to serve himself personally and immediately, instead of responding with his life to the trumpet-call of a mighty cause.

To the minister of the gospel comes this same devil today, but he comes as an angel of light. He says: "The cause of humanity is a sacred cause. Brother preacher, but you have a wife and family who must be provided for first." So the "cry of the child in the darkness" does not reach his ears. He has "ears and hears not."

God is calling now for men and women with the spiritual daring in their breasts to meet the devil of self-seeking in the wilderness of their lives and say to him, "Get thee hence. Satan."

THE KINGDOMS OF THIS WORLD

"Again the devil taketh him into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and he said unto him, all these things will I give unto thee, if thou wilt fall down and worship me." (vv 8 and 9).

One Sunday School quarterly comments on this passage as follows: "We all know that the devil did not have this to give, but it is worth knowing that in whatever way he comes to tempt you and me, it is always to promise something he will never give us."

What a dear little make-believe devil this would be! In such a case, the temptation of Jesus was a pastime! The power of the prince of this world is that the kingdoms (governments) of the world are His and it takes devil-worship to win them. The Kingdom of God has the slain lamb (sacrificial love) on the throne of power. The kingdoms of the world have brute force on the throne and self-seeking as their main-spring.

Yes, dear brother, Mr. Old Prince had the kingdoms of the world right on his finger tips.

Jesus had the personal power and leadership among men to have been "a greater than Soloman," if He had been willing to play the game (war, plunder and self-seeking). But he met the prince of this world and had nothing in him.

The organized church of today meets the prince and says: "Mr. Prince, we will not go your way exactly, but we will compromise slightly by dividing the territory with you. Leave us to conduct the Sunday School, the prayer meeting and church worship, and you may conduct the government and market-place. We will save the man's soul according to the law of heaven and you may keep him at his daily task of bread-winning according to the law of hell, 'every man for himself and the devil take the hindmost.'"

By making this compromise with the devil of the world have we not surrendered? What have the children of light to do with the children of darkness? If the devil runs the world of the making of a living, do you not see that he will get the Sunday School, prayer meeting and church thrown in as mere appurtenances? If hell is ground into us six days in the week we can not get rid of the brimstone scent by saying some prayers on Sunday.

One brother says: "If heaven were located on the Great Lakes and hell on the Gulf of Mexico, and if a man should travel one day north and six days south and so on indefinitely, where would he land, in heaven or hell?"

QUESTIONS FOR GENERAL DISCUSSION

What do you consider the essential fact in the account of the temptation?

What did the word "kingdoms" signify in the time of Christ?

Did its frequent use in the New Testament have any political significance?

What is the largest devil in modern society?

Lesson for Feb. 11. Luke 5:1-11

JESUS CALLING FISHERMEN

IN THE OPEN AIR

"He was standing by the lake of Gennesaret." (v. 1).

Every new movement takes to the open air. Conservatism thrives in the stuffy places. Whether the new message desires it or not, the powers that be always drive it out into the open air, and then it spreads. God's man of the hour must speak under the open canopy of heaven. Why not, if his is a universal message? From the days of the Hebrew prophets down to our modern struggle for free speech on the streets may be traced the "succession" of "soap-boxers."

FISHERMEN

"And he saw two boats standing by the lake; but the fishermen had gone out of them, and were washing their nets." (v. 2).

One Sunday School quarterly says: "There were those who thought it was strange that Jesus should have called His followers from among these poor people who had no learning or greatness."

We rather incline to the opinion that this fact excited no wonder at the time. Somehow the "common people" claimed Him as their own without any special persuasion or explanation. In these modern times, when it has become fashionable for the eminently respectable people to lay claim to Jesus, the wonder has arisen that His first followers were fishermen. Very naturally, such half-apologies are now made for the humility of the first followers of Jesus and for the lowly surroundings of the beginning of Christianity. But the toilers of today are beginning to look through the thin disguise and to see the real Christ of human history, not only as a genuine friend, but as one of their number.

THEY LEFT ALL

"And when they had brought their boats to land, they left all, and followed him." (v. 11).

Unlike a certain other man who "went away sorrowing because he had great possessions," these men "left all and followed him." They did not insist that Jesus remain with them in the fishing business, although he had just proved himself a good fisherman. They laid down their nets to become fishers of men. They were easier to reach with the good news (gospel) of deliverance. They had "nothing to lose but their chains." The prosperous man never makes a stir in the world. Why should he? He is satisfied. He resents the innovator and is opposed to change. He betrays the Christ of the people for a consideration, and secures His death sentence on the charge that "He is no friend of Caesar." Forsooth, how could he be and at the same time be the friend of the common people! He had taken sides. He did not come into the presence of Pilate, the Roman procurator until he came as a criminal.

Says one commentator, "God loves the rich as well as the poor." Happy consolation—to the rich! And a much needed addition to the plain words of Jesus to make the rich church members feel comfortable! As some wag has said, "Now let us prey!"

But has Christ no message to the rich? He certainly has and here it is: "Sell that thou hast and give to the poor." In other words, forsake the economic interests of your own class and join the cause of the working class. Some rich people have done this in all ages, but the most at all times have "gone away sorrowing" at the words of the lowly Nazarene.

QUESTIONS FOR GENERAL DISCUSSION

Was it possible for the rich in the time of Christ to comprehend His message?

How do you think that Christ and His fishermen were supported after He called them to leave their nets?

When the apostles were called to be fishers of men, did they understand that they were catching them for the Heaven beyond, or for the kingdom of Heaven here?

The allied Socialist committee of Rhode Island, composed of members of the S. P. and S. L. P., held a meeting Jan. 21st, commemorating Bloody Sunday in Russia. About fourteen hundred people responded to the call and cheered the speakers. A collection of $82.04 was taken up and sent to Camelle Huysmans (Belgium) in aid of the Russian Revolution

FRED HURST, State Sec.

WHO CARES?

BY BENJ. C. MOOMAW

Behold the blushing light of day
Upon a world that little cares
How many perish from the way,
Or how our brother mortal fares.

Heedless when fiery poison flings
Into the dust the noblest life,
And shadows with its demon wings
The helpless child, the martyred wife.

Not caring tho this ruin that roams
The land a mighty army fells,
And turns a million happy homes
Into a million hopeless hells.

When in the world's unresting race
For earthly good it illy fares
With thee, and troubles grow apace,
And frowning ruin comes, who cares?

Or, sensitive, thy soul must smart,—
Or rage, or dumb despair the mood,—
To see thy loved ones, as thou art,
Doomed to a life of servitude.

But then indeed thy company
Is large, for multitudes may share
Thy burden and thy misery,
The scorn of those who do not care.

The battle of the world is fought
On every hill, in every plain,
Where struggling myriads come to nought,
And swell the innumerable slain:

Yet few in all the world behold
With pitying eye the awful strife,
Or heed them that the curse of death
Heaps up the bitterness of life.

Who cares? care thou thyself. At length,
So caring, thou wilt find the mood
Of noble courage, joy and strength,
To serve the universal good.

Ben, Va.

Socialism is an essentially religious movement. Undoubtedly it is an outgrowth of the Christian idea on its human and intelligible side. Christ the man was a socialist—were he to return to the world to-day he would pour forth his scorn and ridicule upon the conventional churches founded in his name. He would have to cast his lot with the so-called dangerous classes and with all who see in socialism the last hope of humanity.—M. M. in Papyrus.

The election bill, compelling the appointment of election inspectors before the next municipal election, has passed the Wisconsin legislature. This is a great gain for the Milwaukee Social-Democrats. It will be remembered that Mayor Rose refused to appoint new inspectors, thus leaving his machine men to hold over for the next election. The Social-Democrats were about to carry the matter into the courts, but the new law will obviate that necessity. Of course, this will save a great deal of expense and uncertainty. Moreover, under the new law the number of inspectors is based upon the presidential vote, which gives us the advantage of our most recent and consequently largest vote. The Social-Democratic party therefore will be entitled to 238 inspectors, ballot clerks, and clerks in the city election next spring. This goodly number of Social-Democratic election officials will have a tremendous effect in preventing frauds at the polls. The grafters already look blue.